

after the Dissolution) as to loans by monasteries is quoted by F. A. Gasquet, *Henry VIII and the English Monasteries*, 7th ed., 1920, p. 463 ; specific examples are not known to me.

<sup>94</sup> W. H. Bliss, *Cal. of Papal Letters*, vol. i, pp. 267-8.

<sup>95</sup> For the early history of the *Monts de PUi* see Holzapfel, *Die Anfänge der Monies Pietatis* (1903), and for their development

in the Low Countries, A. Henne, *Histoire du Regne de Charles-quint en Belgique*, 1859, vol. v, pp. 220-3.

For proposals to establish them in England see S.P.D. Eliz., vol. ex, no. 57 (printed

in Tawney and Power, *Tudor Economic Documents*, vol. iii, sect iii,

no. 6), and my introduction to Thomas Wilson's *Discourse upon*

*Usury*, 1925 ed., pp. 125-7.

<sup>96</sup> Camden Soc., *A Relation of the Island of England about the year 1500* (translated from the Italian), 1847, p. 23.

<sup>97</sup> Lyndwood, *Provinciate*, sub tit. *Usura*, and Gibson, *Codex Jur. EccL AngL*, vol. ii, p. 1026.

<sup>98</sup> Pecock, *The Represser of over-much blaming of the Clergy*,

pt. iii, chap, iv, pp. 296-7: "Also Crist seide here in this present proces, that ' at God' it is possible a riche man to entre into the kingdom of heuen ; that is to seie, with grace which God profrith and geueth . . . though he abide stille riche, and though withoute such grace it is ouer hard to him being riche to entre, Wherefore folewith herof openli, that it is not forbodun of God eny man to be riche; for thanne noon such man schulde euere entre heuen.

And if it be not forbode eny man to be riche, certis thanne it is leeful ynough ech man to be riche ; in lasse than he vowe the contrarie or that he knowith bi assay and experience him silf so miche indisposid anentis richessis, that he schal not mowe rewle him silf aright anentis

tho richessis: for in thilk caas he is bonde to holde him silf in "poverte." The embarrassing qualification at the end—which suggests the question, who then dare be rich ?—is the more striking because of the common-sense rationalism of the rest of the passage.

<sup>w</sup> Trithemius, quoted by J. Janssen, *History of the German People at the close of the Middle Ages*, vol. ii, 1896, p. 102.

<sup>100</sup> *CaL of Early Mayor's Court Rolls of the City of London*, ed.

A. H. Thomas, pp. 157-8.

<sup>101</sup> See A. Luchaire, *Social France at the time of Philip Augustus*

(translated by E. B. Krehbiel), pp. 391-2, where an eloquent

denunciation by Jacques de Vitry is quoted.

<sup>103</sup> *Topographer and Genealogist*, vol. i, 1846, p. 35.

(The writer is a surveyor, one Humberstone.)

io» see e.g. Chaucer, *The Persone's Tale*, §§ 64-6.

The parson expresses the orthodox view that " the condicioun of thraldom and the fiiste cause of thraldom is for sinne." But he insists that

serfs and lords are spiritually equal: " Thilke that thou depest